witnesses. These were not put on oath, but could be informally cross-examined by anyone present. The spectators took part in the trial and their attitude had considerable influence on the *Asakodrivano*'s decision, which was final. I was unable to learn how the awards of the court were enforced. There seems to have been no special machinery for this, the pressure of public opinion being sufficient.

Criminal cases dealt with theft, very rarely murder, and witchcraft. Theft was a very serious offense and the thief, if caught in the act, might be killed out of hand. Suspects were tried by the village chief and *Fokonolona*. They were not allowed representation by counsel and the proceedings seem to have been less formal and more heated than in civil cases. Witnesses were called when possible, but a thief might be convicted on circumstantial evidence alone. If found guilty he was forced to make full restitution and would usually be badly mauled by the spectators and jeered at for a long time afterward. If accused of a second or third offense, the thief would be sent to the *Asakodrivano* of the area for judgment. This official might fine him to the extent of his property, or have him beaten, or both, but apparently he could not order him sold into slavery, or officially sentence him to death. However, if the culprit died as a result of the beating no one was held responsible. A criminal might appeal from the judgment of the *Asakodrivano* to that of the king, but this was not encouraged. An old offender who did so was likely to be brought in dead, with the explanation that he had tried to escape from his guards on the way. If he reached the king, the case was held before the *Asakodrivanolo*, who made a thorough investigation and then submitted it to the king with a recommendation. The king's judgment was final, and if the accused appeared displeased he was fined an ox for contempt of court. This fine went to the king, as did any other fine levied by him. In most places only the king had the right to pronounce sentence of death.

Murder was so rare that I could learn nothing of the procedure except that the murderer would probably be sent to the king, who would sentence him to death.

Although the Sengo lacked the exaggerated fear of witchcraft which is present in many African tribes, they believed that there were certain persons, called *mpamosavy*, who caused illness and death by magical means. This was the most serious of all offenses, being considered the equivalent of wholesale murder. An *mpamosavy* always